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## THE FIFTEENTH INTERNATIONAL CONGRESS OF AMERICANISTS

By GEORGE GRANT MACCURDY

The Fifteenth International Congress of Americanists was held in the Parliament building, Quebec, September 10th to 15th, 1906. About 250 members, active and associate, were in attendance, and the local interest in the proceedings was very gratifying. The Congress meets every two years, the places of meeting alternating between Europe and the Western Hemisphere. The Quebec Congress had a local coloring all its own, due to the presence of so many missionaries from various parts of Canada, whose contributions on the tribes among whom they are laboring were of special interest.

England was represented by Drs A. C. Haddon, of Cambridge, and D. Randall-MacIver, of Oxford; France by Professor Léon Lejeal, of the Collège de France, and Comte de Perigny; Germany by Professor and Mrs Eduard Seler and Dr Paul Ehrenreich, all of the University of Berlin; Mexico by Señor Leopoldo Batres, Conservator-general of the Archeological Monuments of the Republic, and Señor Santiago Sierra. The United States was not so well represented as it should have been, those present coming chiefly from Harvard and Yale universities, New York, Philadelphia, and Washington. Canadian interest and pride in the Congress were shown by the presence of many missionaries, as has been said, and by the loyal support of Quebec. The program included 91 papers, but only about half of these were read.

The Congress was formally opened on Monday morning by Sir Louis A. Jetté, Lieutenant-Governor of the Province of Quebec, and addresses of welcome were made by representatives of the Government and of the City of Quebec. The reading of papers began on Monday afternoon and continued until noon on Saturday following.

The opening paper by Professor Rivard was on the "French Dialects in Canada." Canadian French is neither classic French, corrupt French, nor a homogeneous patois, but a mode of speech both regional and uniform with the characters of the various *patoises* incorporated into the popular French tongue of northern France. Professor A. F. Chamberlain's first paper was on a similar subject — "The Vocabulary of Canadian French." He discussed Indian loan-words, English loan-words, words French in form but having meanings peculiar to Canada, old French words obsolete in France but preserved in Canada, French dialect words surviving in Canada, "Canadianisms" proper (*i. e.*, words, etc., created *de toute pièce* in Canada), the language of the fishermen, etc., of the Gulf of St Lawrence, the speech of the Acadians, of the *habitants*, foresters, lumbermen, etc., the language of the *voyageurs*, *coureurs des bois*, hunters, trappers, etc., of the interior, and that of the settlers in the great Northwest. The vocabulary exhibits in marked fashion the influence of environment.

Professor E. L. Stevenson's two interesting communications were on the subject of cartography and both were illustrated by means of large photographic reproductions of early maps. In "Comparative Fallacies of Early New-World Maps," a chart was exhibited to show, by means of superposition, the more striking fallacies of the first maps. Error in location is often strangely excessive as to both latitude and longitude, the reasons for this being sometimes obvious but often obscure. Very many of the most important early maps of the New World now known have been brought to light within the last few years. The most recent discovery is a fine specimen of the work of Hondius. A facsimile of this was exhibited for the first time.

There was an evening session on Monday at which two valuable papers were presented, both being illustrated by numerous lantern slides. Señor Leopoldo Batres described his excavations at Teotihuacan, and Father Jones identified the sites of Huron and Petun villages at the time of the Récollet and Jesuit missions, 1615-50.

Tuesday's sessions were devoted to Mexico and Yucatan, the Isthmus and South America. Professor Seler described "Two Specimens from the Collection Sologuren, Oaxaca," exhibiting

colored drawings of the same. M. Alphonse Gagnon sought to trace the origin of the civilization among the ancient races of Mexico and Central America. In his opinion it came from India or Chaldea by way of Ceylon, Indo-China, Java, and Polynesia.

Dr Alfred M. Tozzer pointed out "Some Survivals of Ancient Forms of Culture among the Mayas of Yucatan and the Lacandonnes of Chiapas." The Maya of to-day are Catholics, but they still retain, in a modified form, a considerable number of their old beliefs and customs. The Lacandonnes, being comparatively free from outside influence, have preserved many of their ancient customs. These include pilgrimages to ruined cities, where they offer incense to the gods. An elaborate ceremonial of the renewal of the incense burners is clearly a survival of a rite mentioned by Landa. Idols are anointed with blood drawn from the ear. Names and attributes of deities recorded by early Spanish writers have survived, but no knowledge of the hieroglyphic writing exists.

The paper by Dr George Grant MacCurdy dealt with "The Armadillo Motive in the Ancient Ceramic Art of Chiriqui." In the collection belonging to the Yale University Museum, the treatment of the armadillo includes all the steps from realism on the one side to highly conventionalized forms on the other. It appears as supports for tripods, as a shoulder ornament on vases, as handle decorations, and as ornamental features on the necks of vases. In many instances no trace of the armadillo as a recognizable unit remains. In its stead, symbols representing the foot, eye, tail, or carapace are employed either separately or in pleasing combinations. Tail or carapace symbols are often carried in meander around the necks of vases, each angular space being marked by a foot, or an eye symbol. The armadillo is so dominant a factor in the so-called *biscuit* or *terra-cotta* group of pottery that the latter might well be called the *armadillo* group instead. A study of the series leads one to the conclusion that many purely decorative motives had their origin in some life form or in elements thereof. In Egypt it seems to have been the lotus; in Chiriqui it was preëminently the armadillo.

Professor Lejeal presented a joint communication by himself and M. Eric Boman on "The Calchaqui Question." Their con-

clusions, very different from those of Professor Juan B. Ambrosetti, are that the Calchaqui culture is closely related to the Andean culture with its center in Peru.

Miss Adela Breton, of Bath, England, offered two papers. Her "Note on Xochicalco" was read by Dr Gordon, and her excellent copies of the wall-paintings of Chichen Itza were exhibited by Dr Tozzer, who followed with his own notes on "The Maya Language Spoken in Yucatan," in which he pointed out the occurrence of an inclusive and an exclusive first person in these dialects.

Dr George B. Gordon's subject was "The Serpent Motive in the Ancient Art of Central America and India." This motive is so persistent in Central American and Mexican art as to form not less than three-fourths of all the ornament. The original model was the rattlesnake. In the art of India, the serpent occupies a position scarcely less prominent than that found in Central America; but the serpent image undergoes fewer changes that would tend to disguise its identity or affect the stability of the type. Dr Gordon's conclusions are that the resemblances are striking rather than profound, and not such as to justify a belief in an intimate relation between the cultures of the two countries or a historic connection between the two decorative systems.

One communication by Professor Seler has already been mentioned. He presented four more on Friday morning, all of them accompanied with drawings or lantern slides. The figures on the two reliefs from Huilocintla, District of Tuzpan, State of Vera Cruz, represent Quetzalcoatl torturing himself by passing a thorny stick through a hole in his tongue. Under the title of "Studies among the Ruins of Yucatan," Dr Seler described the *maison du Nain* at Uxmal, which he believes to have been a temple dedicated to the divinity of the planet Venus. Professor Seler's other contributions were on "Parallels in Mayan Manuscripts" and "The Reliefs in the Temple of the God of Pulque at Tepoztlan, State of Morelos, Mexico." He gave also brief abstracts of a paper by Dr Karl Sapper, of Tübingen, on "Choles and Chorties," and of one by Dr W. Lehmann of Berlin on the "Ancient Mexican Mosaics in the Berlin Museum of Ethnology."

Father J. Jetté's contribution on "The Social Condition of the

Téna," an Alaskan tribe living on the Yukon river, was read by Father Turgeon of Quebec. The Rev. John W. Chapman of Anvik, Alaska, read some interesting notes on the Athapascan tribe of Anvik, giving texts of traditions with translations, and a detailed description of the Festival of Masks as celebrated during the winter of 1905.

Dr Roland B. Dixon gave the results of his studies on the "Linguistic Relationships within the Shasta-Achomawi Stock," in which it was shown that the Shasta group includes five well-differentiated languages — the Shasta, Achomawi, Atsugewi, New River, and Konomihu. Their affinity was demonstrated by lexical comparisons, and a number of regular phonetic changes were traced.

Wednesday morning's session included two valuable contributions to the subject of Indian music. The first of these, by Dr Ernest Gagnon, dealt with "Music among the Indians of Canada," and the second, by Miss Natalie Curtis, related to "Indian Song and its Place in the Life of the Indian." In order to illustrate its character and beauty, Miss Curtis sang, to the delight of the audience: (1) *Hogan Biyin*, the "holy song" of the Navahos; (2) *Iruska*, a war-dance song of the Pawnees; (3) *Ockaya*, corn-grinding song of Zuñi women; (4) *Pumuch-Tawi*, lullaby of the Hopi pueblos; and (5) *Poli-Tiwa*, butterfly-dance song of the Hopi pueblo of Oraibi.

Keen interest was manifested in "A Key to the Industrial and Social Evolution of the American Indian," by Mrs Charlotte Osgood Mason, and "An Effort to Encourage Indian Art," by Miss A. de Cora, whose experiences as a teacher at the Carlisle School were set forth.

Dr Ales Hrdlicka opened Thursday's session with "A Résumé, from the Standpoint of Various Skeletal Remains that Suggest, or are Claimed to Represent, an Early Man on this Continent." It was a careful examination, viewed from the physical standpoint, of the merits as to antiquity of the Calaveras skull, Trenton skull and bones, Lansing skeleton, and the fossil human bones from Florida, and included the first detailed report concerning the Florida specimens. Dr Hrdlicka would not assign any of the remains in question to a remote past. They belong anatomically to the living type of Indian.

Dr N. E. Dionne gave translations of the Lord's Prayer into various Indian tongues of Canada and pointed out that the Indian takes great pains to conserve the purity of his native language.

Father Morice read a paper on "The Position of Woman among the Tinné," which was followed by Father Hugolin's paper on "L'idée spiritualiste et l'idée morale chez les Chippewas."

In his discussion of "The Principles of Government among the Indians of Canada," Dr J. E. Roy noted the existence of hereditary castes among certain tribes; and touched upon their ideas of law, justice, ownership of the soil, rules of the chase, marriage, social condition of woman, etc.

Of special moment and timely was the discussion of "Ethnological Problems in Canada," by Professor Franz Boas, who pointed out many problems yet to be solved. The linguistic subdivisions of the Algonquian and Athapascan tribes are not sufficiently known; and extended collections of linguistic material from the Salish and the Nootka, as well as from the northern branches of the Kwakiutl of British Columbia, should be made. There are still many obscure points relative to the distribution of the Cree tribes. The Athapascan tribes of the Mackenzie river offer many interesting problems, as do the North Pacific Indians. The relationship between the eastern and the western Eskimo and their ancient distribution northward require further study. Archeological investigation of the extreme northwestern Arctic region is of special importance if we are to determine the influence of the Indian and of the Asiatic cultures on the western Eskimo.

"Ponca Grammar" was the subject of a second paper by Professor Boas. The Ponca are a branch of the Siouan linguistic stock. Ponca texts, published by the late James Owen Dorsey, furnished material for a grammatical discussion which included the phonetic system, prefixes, suffixes, the articles, demonstratives, and pronouns.

A paper by Father Pacifique dealt with "The Characteristic Traits of the Micmacs," among whom he has labored as a missionary. While it never has been numerous, the tribe is in no danger of becoming extinct. The Micmacs are peace-lovers and faithful to the French, who were the first whites known to them.

Dr J. S. Schmidt's communication on "The Chase as Practised among the Indians of Anticosti" was read by Dr Dionne. "The Genius of the Algonquian Language" was discussed by Father George Le Moyne. His conclusions were that the sounds employed by the Algonquian are more like the French than the English. From the phonetic viewpoint, Algonquian is more pleasing to the ear than are the Eskimo and other languages of the North.

"The Diffusion of Culture in the Plains of North America" was discussed by Dr Clark Wissler. Dependence on the buffalo, the use of skin tents, the dog-travois, absence of weaving, use of the circular shield, occurrence of the sun dance, and a peculiar style of decorative art, all characterize the plains culture. The Plains Indians may be divided into three groups: those of the Missouri, those of the plateaus, and those of the Great Plains. The ceremonials of all have certain traits in common.

Dr Charles Peabody gave a résumé of a communication from Dr George F. Kunz relative to "The Heber R. Bishop Collection of Jade and the Catalogue Illustrating the Same." Dr Walter Hough performed a similar service for Mr James Mooney, giving a summary of the paper by the latter on "The Cheyenne."

Dr Hough presented two papers of his own. The first of these was based on "The Field-work of the Gates Expedition of the U. S. National Museum to the Head-waters of the Gila-Salt and San Francisco Rivers, in New Mexico and Arizona." Numerous lantern slides gave illustrations of the ancient pueblos, caves, cliff-dwellings, etc., of this region.

Dr Hough's second theme was "Two Great Culture Plants," in which he attempted to show the intimate and even essential relationship between human culture and the vegetal environment. The two plants selected were the palm and the agave, the latter influencing American (Anahuac) civilization especially.

A second paper by Dr Gordon on "An Engraved Bone found in an Indian Grave at Cincinnati, Ohio," is to be noted. The specimen in question was found in 1801. The engraving is believed to be a representation of the puma.

Other papers read were "The Iroquois of Caughnawaga," by the Abbé J. G. Forbes; "The Language of the Tinné," by Father



Legoff; and "Cheyenne Grammar," by Rev. Rudolph Petter. In the absence of the Abbé Guindon, his communication on "Poetic Adaptations of Algonquian Myths" was presented by Father Dupaigne, who also read for Father Rousseau the latter's very interesting contribution relative to the "Manners and Customs of the Hochelagas of the time of Jacques Cartier."

The following papers were read by title :

M. L'ABBÉ GOSSELIN : Quelques notions sur les Sauvages du Mississipi au commencement du XVIII<sup>e</sup> siècle, d'après les lettres des missionnaires du temps, conservées dans les archives du Séminaire de Québec.

M. LE BARON M. DE VILLIERS DU TERRAGE : Un rapport du Chevalier de Kerlérec, gouverneur de la Louisiane française (1758).

DR JULES HUMBERT : Les plans de colonisation espagnole au Vénézuéla et en Guyane.

DR C. F. NEWCOMBE : The Haida Indians of Queen Charlotte Islands.

FATHER E. DAVID : Les Montagnais du Labrador et du Lac Saint-Jean.

DR BERTHOLD LAUFER : (a) The Introduction of Maize into Eastern Asia. (b) Note on the Introduction of the Peanut into China.

MR GEORGE G. HEYE : Exhibition of Archeological Specimens from the Northwest Coast of Ecuador.

M. LE COMTE DE CHARENCEY : Deux contes recueillis chez les Indiens d'Oaxaca par M. Belmar.

REV. LEOPOLD OSTERMANN : The Navaho Noun.

DR GEORGE A. DORSEY : (a) Presentation of a Pawnee Star Chart. (b) A Preliminary Account of the Morning Star Sacrifices among the Pawnees. (c) The Social Organization of the Skidi Pawnee.

MR GEORGE H. PEPPER : Navaho Blankets.

FATHER BONALD : Étude sur la tribu des Cris.

FATHER HUGONARD : Les Cris des Prairies.

MISS MARTHE W. BECKWITH : Dance Forms of the Moqui and Kwakiutl Indians.

M. L'ABBÉ E. GAUVREAU : Religion des Dakotas et des Assiniboines.

DR CYRUS THOMAS : Some Suggestions in regard to Primary Indian Migrations in North America.

DR A. L. KROEBER : The Ceremonial Organization of the Plains Indians of North America.

DR P. E. GODDARD : Assimilation to Environment as Illustrated by Athapaskan Peoples.

M. L'ABBÉ A. MANTEL : Étude de philologie comparée sur l'affinité des langues algique's avec les langues indo-européennes.

PROFESSOR J. DYNELEY PRINCE : A Micmac Manuscript.

MR WALDEMAR JOCHELSON : The Former and Present Underground Dwellings of the Tribes of Northeastern Asia and Northwestern America.

DR WILLIAM JONES : Death and Funeral among the Sauk and Fox.

MR JAMES MOONEY : The Decrease of Indian Population.

Étude sur les Abénakis de la Province de Québec, par un Abénaki.

MISS CONSTANCE GODDARD DUBOIS : (a) Diegueño Myths and their Connection with those of the Mohaves. (b) Two types of Diegueño Religious Dances, the Old and New, in Southern California.

M. JULES GEDDES : L'importance de l'unité phonétique.

MR J. N. B. HEWITT : Proposed International Phonetic Conference to Adopt a Universal Alphabet.

MR TEOBERT MALER : Présentation de photographies du monument du Yucatan.

Members of the Congress received gifts of various publications. The Government of Quebec presented two volumes, one on *Noms géographiques de la province de Québec et des provinces maritimes empruntés aux langues sauvages*, by M. Eugène Rouillard, and the other on *Les noms géographiques de la province de Québec*, by Dr Pierre-Georges Roy. The Government of Ontario gave copies of its Annual Archæological Report (1905), the work of many contributors, especially of Professor Boas. Señor Leopoldo Batres presented a memoir relative to the explorations undertaken by the government of Mexico at Teotihuacan. Four other publications by Señor Batres, dealing chiefly with work in governmental inspection and preservation of archeological monuments, were distributed. The University of Pennsylvania dedicated Volume II, part I, Transactions of the Department of Archeology, Free Museum of Science and Art, to the Congress; and the American Anthropological Association sent a review of the "Recent Progress in American Anthropology" since the New York Congress of October, 1902.<sup>1</sup>

Professors F. W. Putnam and John C. Merriam gave copies of their recent publications on "Cave Explorations in California."<sup>2</sup> Other papers presented were by Professor Lejeal on the Congress of Stuttgart; Mr C. P. Bowditch on "Maya Studies"; Mrs Zelia Nuttall on "Unsolved Problems in Mexican Archeology";<sup>3</sup> and Mr Francis La Flesche on "The Medicine Man."

On Wednesday afternoon Lady Jetté gave a garden party at

<sup>1</sup> Reprinted from the *American Anthropologist*, July-September, 1906.

<sup>2</sup> Ibid., April-June, 1906.

<sup>3</sup> Ibid., January-March, 1906.

Spencer Wood, official residence of his Honor, the Lieutenant-Governor of the Province of Quebec; and on Thursday evening there was a reception at the University of Laval, given by the rector and professors. The Mayor's soirée in honor of the Congress was held at Kent House, Montmorency Falls, on Friday.

Among the resolutions, the following was passed: "The International Congress of Americanists has learned with great regret that Dr Albert S. Gatschet has been compelled to give up the continuation of his important investigations which he has carried on for many years, and expresses its admiration for the great services which he has rendered to Americanistic studies, particularly to those of Indian languages and of the ethnography of North America."

At the final session on Saturday morning, under the presidency of Dr Robert Bell, it was voted to hold the next Congress at Vienna in 1908. Many members remained to take part in the excursions of Saturday afternoon, Sunday, and Monday.

Among those who contributed largely to the success of the Quebec meeting, the services of Mgr J. C. K. Laflamme, Professor Franz Boaz, Dr N. E. Dionne and M. Alphonse Gagnon deserve special mention.

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